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THE CATHOLIC LAYMAN.

Ἐὶς τὸν Θεὸν ἀνὰ ἡμῶν, ἀγῶν πρόδῳν ἀπὸ τοῦ αἵματος τοῦ Θεοῦ τοῦ ἀγαθοῦ.

Lux II. 14.

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ERASMUS.

At the close of a summer's day, in the middle of the month of June, 1530, a gay and gallant procession wound its way through the narrow streets of the venerable city of Augsburg. It was headed by a large body of horsemen, conspicuous by their red cloaks, bright breastplates, and the many-coloured plumes of their helmets. They were followed by a multitude of young pages, clad in yellow or red velvet, with Spanish, Bohemian, and Austrian nobles, in robes of silk. Among the princes of the empire might be seen, proudly seated on a mule, the haughty form of the Papal legate, Campeggio, glittering with purple, and accompanied by two other Cardinals, the Archbishop of Salzburg and the Bishop of Trent. In the midst of the princely throng, riding beneath a rich canopy of damask borne by six senators of Augsburg, came the Emperor himself, robed in golden garments that glittered all over with precious stones, the observed of all observers. Never, according to the historians, had so magnificent a scene been witnessed, since the foundation of the German empire.*

It was no trifling cause which had induced Charles V., at much personal inconvenience, to travel from the farthest province of his extensive empire to the ancient city of Augsburg. The minds of men at that time were occupied, not only in Germany, but in many other parts of Europe, by one great and absorbing question—the tyranny and abuses of the Church of Rome. The doctrines of the Reformation, preached by the then obscure monk of Wittemberg, had excited a responsive echo in many a breast; and multitudes hastened to give in their adhesion to this new system of Christian doctrine, which yet was as old as the Apostles, and which was so different from the corrupt and puerile superstitions which they had been hitherto taught. Not many months had elapsed since the deputies of fourteen imperial cities, and six princes of the German empire, had joined in a formal remonstrance against the decree of the Papal majority of the Diet of Spires, which deprived them of the religious freedom they had hitherto enjoyed—the famous *Protest* that henceforward gave the name of *PROTESTANT* to the renovated Church.*

* Imperator totus gemmis coruscabat, atque omnium oculis in se convertit.—Tanta magnificentia ingressus est, quanta antea in Imperio non erat visa. Seckendorf, tom. ii., p. 160. Lipsiæ, 1694.

* For the information of our readers, we subjoin one or two paragraphs of this remarkable document, which has since attained such historical celebrity. It is dated April 19, 1529. The original German text will be found in *Jung Beyträge*, pp. 91-105.

* Dear lords, cousins, uncles, and friends! Having repaired to this diet at the summons of his Majesty, and for the common good of the empire and of Christendom, we have heard and learnt that the decisions of the last diet concerning our holy Christian faith are to be repealed, and that it is proposed to substitute for them certain onerous and restrictive resolutions.

* Now, seeing that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; and that this holy book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only Word, without adding anything thereto that may be contrary to it (Alien Gottes Wort, lauter und rein, und nichts das dawider ist). This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fall or deceive us. He who builds on this foundation shall

These signs of the times were not lost on the mind of the Emperor. He saw that his subjects were everywhere ripe for religious change, and that if the Reformers were not speedily crushed by the strong arm of power, their opinions would quickly overspread his dominions.

It may be added, moreover, that Charles V. owed a debt of gratitude to the Pope, from whose hands he had received, a few months before, the iron crown of Lombardy, as well as the golden crown of the Roman empire; and on this occasion he had taken a solemn oath, "that, with all his powers and resources, he would perpetually defend the Papal dignity and the Church of Rome." Urged by these and similar motives, he decided at length to summon the States of the German empire to meet him at Augsburg; and he came there himself, prepared, if necessary, to resort to force, in order to restore religious unity to his dominions. Campeggio, the Papal legate, was especially urgent with him to adopt this course. "Let the Emperor and the right-thinking princes form a league," said he to Charles. "and if these rebels, equally insensible to threats and promises, obstinately persist in their diabolical course, then let his Majesty seize fire and sword, let him take possession of all the property of the heretics, and utterly eradicate these venomous plants." Such were the mild remedies proposed by this worthy representative of the man who claimed to be the vicar of the *Prince of Peace*!

It is not our present intention to advert further to the events which occurred at the memorable meeting of the diet of Augsburg, which was inaugurated by the brilliant scene we have noticed above. We have introduced the foregoing details, in order to enable our readers to understand the purport of the following striking circumstance, which is said to have taken place during the Emperor's visit, and which is thus described by one of the chroniclers of the time.

One day, while Charles V. was seated at table with several Roman Catholic princes of the empire, it was announced to him that some comedians begged permission to come into the presence-chamber and perform a play for the assembled company, according to a custom prevalent at that time. The permission was readily granted, and the drama commenced.

First appeared an old man wearing a mask, and dressed in a doctor's robe, who advanced with difficulty, carrying a bundle of sticks in his arms, some straight and some crooked. He approached the wide fire place of the gothic hall, threw down his load in disorder, and immediately withdrew.* Charles and his courtiers read on his back the inscription—JOHN REUCHLIN. Next came another masked actor with an intelligent look, who made every exertion to pair the straight and crooked pieces;† but finding his labour useless, he shook his head, turned to the door, and disappeared. The Emperor and princes read the name, ERASMUS OF ROTTERDAM. Almost immediately after him advanced a monk, with bright eye and decided gait, carrying a brazier of lighted coals.‡ He put the wood in order, set fire to it, and blew and stirred it up, so that the flame rose bright and sparkling into the air. He then retired, and on his back were the words—MARTIN LUTHER. Next approached a magnificent personage, covered with all the imperial insignia, who, seeing the fire so bright, drew his sword, and endeavoured by

stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God.

* For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we Protest by these presents, before God our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner to the proposed decree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.

Our readers will be able to see, from the foregoing extracts, how constantly and steadily, from the very commencement of the struggle with the Church of Rome, the Reformers advocated and maintained the great fundamental principle of all revealed truth, the supreme authority of Holy Scripture in matters of faith.

* Se alcuni . . . pers' verassero in questa diabolica via, quella S.M. potrà mettere la mano al ferro e al fuoco et radicitus extirpare questa venenata pianta." Instruccio data Cesari dal R. venerabilissimo Campeggio in dicta Augustana, 1530.—Vide Ranke, iii., 288, or Engl. Transl. iii., 254, London 1847.

† Per onalarya connecta, habuit doctorali portabat struem lignorum. T. L. Fabricius, opera omnia, ii. 231.

‡ Hic conatibatur curva rectis exequare lignis.—Ibid.
In azula ferens ignem et prunas.—Ibid.

violent thrusts to extinguish it; but the more he struck, the fiercer burnt the flames, and at last he quitted the hall in indignation. His name, as it would seem, was not made known to the spectators, but all divined it. It was the EMPEROR himself.

The general attention was soon attracted by a new character. A man, wearing a surplice and a mantle of red velvet, with an alb of white wool reaching to his heels, and having a stole around his neck, the ends of which were ornamented with pearls, advanced majestically into the hall. On beholding the flames that already filled the hearth, he wrung his hands in terror, and looked around for something to extinguish them. Seeing two vessels at the very extremity of the hall, one filled with water and the other with oil, he rushed towards them, seized unwittingly on that containing the oil, and threw it on the fire. The flame then spread with such violence that the mask fled in alarm, raising his hands to heaven: on his back was read the name of LEO X. This was the closing scene of the drama. The mystery was finished; but instead of claiming their remuneration, the pretended actors had disappeared.‡

Our readers, after the foregoing remarks, will be able easily to interpret for themselves the moral of this significant drama; but, perhaps, they may wish for a little further information with regard to the characters introduced in it. Passing over for the present John Reuchlin, the first individual mentioned, who, although very eminent in his day, is but remotely connected with the religious events of the times, we propose to make a few remarks on the history and opinions of the second person brought forward in the drama, who is represented as attempting in vain to pair the straight and crooked pieces of wood—the celebrated writer, Erasmus. This remarkable man is entitled to our notice, not so much for any aid he bestowed on either party while the momentous struggle of the Reformation was going on, but rather for his singular reputation, his great learning, both profane and theological, and the preparatory light which he had been for some years peacefully diffusing in most parts of Europe. The stirring appeals of Luther would never, humanly speaking, have produced such deep impressions, had not the minds of men been already roused, and their reflections turned into the same channel, by the labours of those eminent men, of whom Erasmus was the last and greatest.

We have frequently had occasion to call the attention of our readers to the various attempts at reform which, from time to time, had been made within the Church of Rome before the sixteenth century, but which, for the most part, led to no favourable results. The cause of Luther was, in principle, the same with that of Wiclif in our own country, or of John Huss at the Council of Constance. It was opposed by precisely the same arguments, the same power, the same passions and interests; and the success which alone distinguished it from the others is alone to be ascribed, under Divine Providence, to the intellectual superiority of his generation. This enabled the mass of the people to *understand*, and *understanding*, to *love* the truth; and rallying earnestly round it, to carry their wavering or adverse princes along with them. We must not, therefore, overlook the merits of the man who was at the head of that intellectual movement, and at the same time directed it into a religious channel.

Erasmus was born in the year 1467, about sixteen years before Luther.^a He was sent to school at a very early age, and his remarkable talents soon attracted attention. He was not yet thirteen when his teacher, Sinthemijs of Deventer, one day embraced him with rapture, and exclaimed, "This child will attain the highest pinnacle of learning." He was devoted at an early period to the monastic profession; for the Church was at that time the only career by which a friendless young man of talents could attain to a position of independence. Erasmus, however, appears to have felt no love for the monastic life. He passed with much reluctance through his year of probation, made his profession as a regular canon at Utrecht in 1486, and was ordained to the priesthood in 1492. We soon find him at the

^a Vide D'Aubigne's History of the Reformation. Book iv., chap. ix., p. 579. Edinburgh 1847.

^b The party of Erasmus were not married. His name was properly *Gerard*, like his father's. This Dutch name he translated into Latin (*desiderius*, well beloved), and into Greek (*Erasmus*).

University of Paris, where he pursued his studies in extreme poverty, but with the most indefatigable industry. As soon as he could procure any money, he is said to have employed it in purchasing, first Greek books, and then clothes. The succeeding years of his life were spent in travel, in study, and in intercourse with distinguished persons of all nations. His society was courted by the most eminent princes of his time, by Henry VIII., Francis I., and Charles V.; but although he exhibited a too great eagerness, perhaps, for pensions and preferments, as his letters plainly testify, yet he would not sacrifice his personal independence for the blandishments of a courtly life; and it deserves to be recorded to his credit, that when a cardinal's hat was offered to him by Pope Paul III., he refused to accept it. He died at Basle in 1536, in the seventieth year of his age.

We now return to the question—what was the influence exercised by Erasmus on the progress of the Reformation? This is a point which we cannot hope to discuss completely on the present occasion; but perhaps the following remarks may not prove uninteresting to our readers.

The position occupied by Erasmus was a very peculiar one. Attached himself, by profession, to the Church of Rome, and inclined, by his peaceful character, to uphold the existing state of things, he yet could not but be painfully alive to the vices and abuses of practice, as well as many of the corruptions of doctrine, that everywhere prevailed. The line of conduct he pursued appears, therefore, to have been the result of a keen perception of the evils around him, combined with much natural timidity of mind. Erasmus never was, and never could have been, an ardent reformer, for he wanted the courage necessary to support such a part; but he prepared the way for others. Not only did he diffuse over his age a love of learning and a spirit of inquiry and examination that led others much farther than he went himself; but, still more, under the protection of great prelates and powerful princes, he was able to combat in his writings the most glaring vices of the Church of Rome.

Erasmus attacked the monks and the prevailing abuses in two ways. He first adopted a popular method.¹ This fair little man, whose half-closed blue eyes keenly observed all that was passing—on whose lips was ever a slight sarcastic smile—whose manner was timid and embarrassed—scattered in every direction his elegant and biting sarcasms against the religious teachers and corrupt superstitions of his age.

The work by which he acquired the greatest celebrity was that entitled *Μωρία ἐγκύριον*, or the Praise of Folly. Preceding authors had already popularized the idea of that element of folly which has crept into all the opinions and actions of human life. Erasmus laid hold of and improved upon this idea, by introducing Folly as the goddess *Moria* speaking in her own person. She depicts successively all the states of the world that belong to her; but she dwells particularly on the churchmen, and unveils the disorders, ignorance, filthy habits, and absurdities of the monks. Those persons who have travelled in Roman Catholic countries, and especially in Italy, will see at a glance that the satire of Erasmus is but too truly applicable, even at the present day.

"They all belong to me," says she, "those folks whose greatest pleasure is in relating miracles, or listening to marvellous lies, and who make use of them in an especial manner to beguile the dullness of others and to fill their own purses. (I speak particularly of priests and preachers!)" * * * Alas! what follies!" continues *Moria*, "I am almost ashamed of them myself! Do we not see every country claiming its peculiar saint? Each trouble has its saint, and every saint his candle. This one cures the toothache; that assists women in childbirth; a third restores what a thief has stolen; a fourth preserves you in shipwreck; and a fifth protects your flocks. There are some who have many virtues at once, and especially the Virgin Mother of God, in whom the people almost place more confidence than in her Son.¹ If, in the midst of all these mummeries, some wise man should rise and give utterance to these harsh truths; 'You shall not perish miserably if you live like Christians; you shall redeem your sins, if to your alms you add repentance, tears, watchings, prayer, fasting, and a complete change in your way of life; this saint will protect you, if you imitate his conduct;' if, I say, some wise man should charitably utter these things in their ears, oh! of what happiness would he not rob their souls, and into what trouble, what distress, would he not plunge them! The mind of man is so constituted that imposture has more hold upon it than truth."² If there is one saint more apocryphal than another—a St. George, a St. Christopher, or St. Barbara—you will see him worshipped with greater fervency than St. Peter, St. Paul, or even than Christ himself."

But *Moria* does not stop here; she attacks the bishops "who run more after gold than after souls," and she even ventures to attack the Court of Rome and the Pope himself. "Can there be any greater enemies to the Church than those unholy Pontiffs who, by their silence, allow Jesus Christ to be forgotten; who bind Him by their mercenary regulations; who falsify His doctrine by forced interpretations, and crucify Him by their scandalous lives."³

It is clear, from the last sentence of the foregoing extract, that the infallibility of the Pope was no article of the creed of Erasmus. Indeed, he expresses his views still more clearly on this point in his Annotations on the New Testament, on the well-known passage, "Thou art Peter, &c." (Matt. xvi. 18). "I wonder," saith he, "that any persons can be found who would forcibly twist aside this passage, by applying it to the Pope. The words are, doubtless, applicable to him, as a chief holder of the Christian faith; but they are applicable not to him alone, but to all Christians, as Origen has elegantly expressed it in his first homily."⁴ The marginal note on this passage ran thus:—"Ecclesia non est fundata super Petrum. (The Church is not founded on Peter.) When this work of Erasmus fell into the hands of the Spanish Inquisitors, it is no wonder that their wrath was kindled by such plain-spoken words; and although Origen, and Augustine, and Hilary, had said as much before Erasmus, yet they were resolved that this obnoxious passage should be erased. 'Expunge notam marginis,' say they, in their Expurgatory Index."⁵ "Blot out the words in the margin, the Church is not founded on Peter!"

But to return to the *Moria Encomium*. Perhaps no work was ever so thoroughly adapted to the spirit of the age. It is impossible to describe the effect this little book produced throughout Christendom. Twenty-seven editions appeared in the life-time of the author: it was translated into every European language, and contributed more than any other to confirm the anti-Papal tendency of the age.

This, however, was not all. To the popular attack of sarcasm and ridicule, Erasmus united the heavy artillery of science and learning. The study of Greek and Latin literature had opened a new prospect to men's minds, which had long been enthralled by the subtleties of scholastic theologians. Erasmus maintained that men should no longer study theology in Scotus and Aquinas, but go and learn it in the writings of the Fathers of the Church; and, above all, in the New Testament. He showed that they must not even rest contented with the Vulgate, which swarmed with errors; and he rendered an incalculable service to the cause of divine truth by publishing his critical edition of the original Greek text of the New Testament—a text as little known to the priests and teachers of the Church of Rome as if it never existed. This work appeared at Basle in 1516, one year before the Reformation. Henceforward divines were able to read the words of our Lord and his Apostles in their original tongue, and at a later period to recognize the scriptural purity of the doctrines preached by the Reformers.

Not content with giving to the world the original text of the New Testament, Erasmus wrote and published commentaries on various parts of Scripture, which contributed powerfully to diffuse a taste for the word of God and for pure theology. "The most exalted aim in the revival of philosophical studies" said he, "will be to obtain a knowledge of the pure and simple Christianity of the Bible." "I am firmly resolved to die in the study of the Scriptures."⁶ "The sum of all Christian philosophy," said he, on another occasion, "amounts to this:—To place all our hopes in God alone, who, by his free grace, without any merit of our own, gives us everything through Christ Jesus; to know that we are redeemed by the death of his Son; to be dead to worldly lusts; and to walk in conformity with his doctrine and example—not only injuring no man, but doing good to all; to support our trials patiently, in the hope of a future reward; and, finally, to claim no merit to ourselves, on account of our virtues, but to give thanks to God for all our strength and for all our works."⁷ Well would it have been for the Church of Rome, if all her priests, in the time of Erasmus, had taught such pure and Christian doctrines as these!

If the sentiments of this eminent writer approached so closely to those of the Reformers, why, it may be asked, did he not openly join them, and advocate their cause? We have not space now to discuss this question fully; but the answer may be given in one word—Erasmus wanted courage. He thought—and how many Erasmuses have lived since, and are living even in our own days!—he thought that a Reformation which might convulse the Church would endanger her stability, or, perhaps, cause her overthrow. He was alarmed at the prospect of men's

passions being roused into activity; and his object was to temporize with the corruptions of Romanism, rather than manfully to resist them. To refer to the scene of the drama already noticed, Erasmus would have straightened and arranged the crooked sticks;—he would not, like Luther, have applied the torch to the pile. In every great religious movement there will be found those wavering characters, whose wishes and sympathies are on the side of truth, but who lack the courage and the energy to act up to their own convictions. What would have become of the Reformation had not God raised up more courageous champions than Erasmus?

Besides, if the truth must be told, his mind appears to have been influenced by a lower and more sordid motive than a mere timid desire for peace. He was afraid, if he openly sided with the Reformers, of losing the pensions and benefices which had been conferred on him by the Roman Catholic princes of Christendom. Of this we have a plain proof, under his own hand. *Æcolampadius*, in a preface to his commentary on Isaiah, happened to use the expression, "Our great Erasmus." These words, coming from one of the Reformers, offended Erasmus greatly, as appears by the letter which he wrote in reply, and which begins thus:—"I pretend not to pass sentence on you; I leave that to the Lord, to whom you must stand or fall. But this I reflect upon, namely, what do several great men think of you?—the Emperor, the Pope, Ferdinand, the King of England, the Bishop of Rochester, Cardinal Wolsey, and many others, whose authority it is not safe for me to contemn, and whose favour it is useless for me to throw away? You know very well that there are some who look upon you, Reformers, as heresiarchs and schismatics. Now, what will such persons say upon reading, in your preface, the words—'Our great Erasmus?'"⁸ This was almost to say, in other words, that his conduct was influenced more by the fear of provoking those who gave him pensions, and could do him a mischief, than by his own sense of truth and honesty. Too many persons, in all ages, it is to be feared, have been prevented from embracing the cause of the gospel by a dread of suffering in their worldly interests, like the highly-gifted Erasmus.

The same timid, worldly spirit appears very plainly in a letter of advice which he wrote to one of his friends, Viglius Zuichem, who was afterwards president of the Supreme Court of Brussels. "My friendship for you leads me to desire," saith he, "that you will keep aloof from the contagion of the sects [that is, of the Reformers], and that you will give them no opportunity of saying, Zuichem is become one of us. If you approve of their teaching, you should at least *dissemble*; and, above all, *avoid discussions with them*. A lawyer should act cunningly with these people, as the dying man did with the devil, who asked him, What do you believe? The poor man, fearful of being caught in some heresy, if he should make confession of his faith, replied, What the Church believes. The devil demanded, And what does the Church believe? What I believe. Once more he was questioned, What do you believe? and the expiring man answered once more, What the Church believes!"⁹ One can scarcely read this letter without a smile at the paltry shifts to which a weak, pusillanimous fear of man had reduced the most eminent scholar of the sixteenth century. Had he, we ask, no better advice to offer to his friend with regard to his conduct upon the most important of all questions, than to *avoid discussion*, and to *dissemble his convictions of the truth*? Would he not have done well to remember, both for himself and for his friend, the solemn words of our Blessed Lord, "Whosoever shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of his Father with his holy angels." Mark viii. 38.

Erasmus, then, had no claim to the character of a Reformer. "If the corrupted morals of the Court of Rome call for a prompt and vigorous remedy," said he, "that is no business of mine, nor of those who are like me."¹⁰ He had not that strength of faith which animated Luther. While the latter was ever prepared to lay down his life for the truth, Erasmus candidly observed, "Let others aspire to martyrdom; as for me, I do not think myself worthy of such an honour." I fear that if any disturbance were to arise, I should imitate Peter in his fall." By his conversation and by his writings, Erasmus had prepared the way for the Reformation more than any other man; and yet he trembled when he saw the approach of the tempest which he himself had raised. He would have given anything to restore the calm of former years, with all its stagnant waters. But it was too late: the dyke was broken. It was no longer in man's power to arrest the flood that was at once to cleanse and fertilize the world.

¹ Equidem de vobis non pronuncio, reliquens vos Domino, cui statim aut caditis. Sed illud reputo, quid sentiat de vobis Cæsar, Pontifex, Ferdinandus, Rex Angliæ, Ruffensis Episcopus, Card. Eboracensis, alique complures, quorum auctoritate contemnere mihi tutum non est, gratiam inutile. * * * Quid dicturi sunt, quum in tua præfatione legerint, Magnus Erasmus noster. *Erasm. Epist. 728*, Tom. iii., col. 848.

² Illud tantum pro me in te pietate moneo rogorque, ut a sectarum contagio in totum abstineas, nec ullam illis anam præbeas, ut per occasionem spargere valeant, Zuichemum esse sumum. Etiam acubi dogmatibus illorum assentiris, dissimula. Nolim tamen te adversus illos contendere. Satis est Jureconsulto sic eludere eos, quemadmodum quidam elusit Diabolum mortuorum. *Erasm. Epist. 374*, Append., Tom. iii., col. 1769.

³ Ingens aliquid et præsens remedium, certe meum non est. *Erasm. Epist.*

⁴ Ego me non arbitror hoc honore dignum.—*Ibid.*

¹ For the above sketch of the character of Erasmus we must repeat our acknowledgements to D'Aubigne's History of the Reformation. The writings of Erasmus, from which we have had occasion to quote at some length, speak for themselves. They were published at Leyden in ten folio volumes in 1703. It is to this edition that our quotations, for the most part, refer.

² Præcipue sacrificii et concionatoribus.—*Erasm. oper. tom. iv. 443.*
³ Vide CATHOLIC LAYMAN, February, 1854.

⁴ Præcipue Delapara Virgo, cui vulgus hominum plus prope tribuit quam filio. *Encomium Moriae, Erasm. Oper. Tom. iv. col. 448.*

⁵ Sic sculptus est hominis animus, ut longe magis fucis quam veris capiat. *Ibid. col. 446, 450.*

⁶ Quasi sint illi hostes ecclesie perniciosiores quam impij Pontifices, qui et silentio Christum sinunt aboleri, et quæstus illis legibus alligant, et coactis interpretationibus adulterant, et pestilente vita jugulant. *Ibid. col. 484.*

⁷ Proinde miror esse, qui locum hunc detorqueant ad Romanum Pontificem, in quem haud dubie competunt in primis velut in Christianum fidei principem. At non in hunc unum, sed in omnes Christianos, quod eleganter indicat Origenes homilia prima. *Erasm. Annot. in Nov. Test. Matt. c. xvi., 18. Tom. vi., col. 28.*

⁸ Indices, Libr. Proh. et Expurg. Hisp. et Rom. p. 289, tom. i. *Matriti, 1687.*

⁹ Mihi decretum est in sacris immortali literis.—*Erasm. op. tom. iii., col. 1529.*

¹⁰ *Erasm. Epist. 478. Tom. iii., col. 521.*